ALLAMA RASHEED TURABI: POINTS, COUNTER-POINTS

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ACKNOWLEDGEMENTS:

When I had planned this book, I had grand plans for it. I wanted to have it reproduced electronically, in print and also as an audio book. With this in mind, I ran a crowd-funding campaign via FundRazr. In line with my previous experiences, this crowd-funding campaign was a resounding FAILURE. I raised a total of $245 from a total of six contributors, two of them from my family. The contributors were as follows: Qassim Mirza, Ali Mehdi, Mir Yousuf Ali, two members of my family and an anonymous contributor. May Allah reward the above-stated people and their families for their interest in spreading the knowledge of Masoomeen. I also request the readers of this book to recite Sura-e Fatiha for the marhoomeen of the above families, with particular request for the following:

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Mir Mohammed Ali
Mirza Ali Jaffer

THE “WHY” AND “WHAT” OF THIS BOOK

Allama Rasheed Turabi (1909-1973) gave away treasures of wisdom and knowledge through his extraordinary speeches – wisdom and knowledge that are probably needed more in the present times and future times than they were needed during his own lifetime.

I thank Allah that He gave me opportunity to disseminate as much of Allama’s thoughts and knowledge as possible through the FaceBook group, “Allama Rasheed Turabi Fan Club”. Within slightly more than a year, that group page has acquired nearly 2000 members and has become a significant repository of audio, video and writings of – and about – Allama Turabi.

The present compilation is another attempt on my part to further disseminate Allama’s knowledge.

Allama’s speeches are in Urdu and in present times, number of people who can understand Urdu is reducing (even from the Indo-Pak subcontinent). Very few of Allama’s majalis are available in English translations. The present book is then a further push in the direction of bringing Allama’s treasure to those who understand English but not Urdu.

This book is a compilation of some gems of thought and knowledge that Allama Rasheed Turabi provided through his speeches.

My criteria for selecting these points, counter-points were that each point should be informative, inspiring, illuminating – and short. The brevity of the points was important to me, to enhance the readability of the book. I wanted the points to be understandable without the need of a preamble or an explanation.

For ease of reference, the points are organized under various subjects, arranged in alphabetical order.

Let me make it clear that this compilation just skims the ocean of knowledge that is contained in Allama's speeches. It is estimated that in his lifetime, Allama addressed more than 5000 speeches. All these speeches were recorded but most of them are now lost. Only about 25% of his speeches have been uploaded to modern media. The present compilation is derived from a further fraction of it, comprising of about 200 speeches that I managed to listen and note. In other words, a vast ocean is still to be gleaned through and – God willing – in the coming years more volumes will be added to the present one. Also, if any of you readers come up with further compilation of points from Allama's speeches not included here due to my subjective choices, please send them (or their link) to me and I will be extremely pleased to share them in the "Allama Rasheed Turabi Fan Club" group.

Lastly, iltemas-e dua.

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IMPORTANT ONLINE RESOURCES

Allama Rasheed Turabi Fan Club
https://www.facebook.com/groups/467372567041210/

Mohammadi Tape Bank (Youtube Channel)
https://www.youtube.com/channel/UC76qcr8F0QWe1nAyOEaAW5g

Ahmed A. Khan (Youtube Channel)
https://www.youtube.com/channel/UC1SzsH2FSApyP7rnreeniHQ/videos

Aijaz Farruq (Youtube Channel)
https://www.youtube.com/user/afarruq

Website
http://allama-rasheedturabi.com/

LIST OF TOPICS
(AS THEY APPEAR IN THE BOOK)

1ST IMAM
AMEER AL-MOMINEEN ALI IBNE ABI TALIB

"*Ali-un Hakeem*" in verse #4 of Sura-e Zukhruf refers to Ameer al-Momineen.

(Tafseer of Bani-Israel #13)

Hadith of Rasool: Ali is the father of the ummah.

(Tafseer of Bani-Israel #16)

Maulana Roomi, at one point in his masnawi, stated that Ali accepted the apparent khilafat to demonstrate how to rule.

(Tafseer of Aal-e Imran #8)

With reference to ayat, "*Kulla shai'in ahsainaho fi Imamim-Mubeen*" Imam Baqir and Imam Sadiq said that in this ayat, Imame Mubeen is Ali ibne Abi Talib, (Tafseer e Majma'ul Bayan) (Tafseer of Yaseen #13)

Sometimes people ask: If the right was with Ali and he was a brave warrior, then why didn't he raise his sword to defend his right of successorship? The answer can be given by analogy. Allah is the mightiest. Then why did He let idols remain in His house (Ka'ba) for centuries? The answer is that it was His house and he protected it. The idols were just temporary residents and when the right time came, they were removed. Ali protected Islam with the same aim that when the right time comes, the wrong elements will be removed from Islam the way idols were removed from Ka'ba.

(Majlis-e eesal-e sawab, Razia Ghulam Ali)

Mahiuddeen Arabi in Tafseer-e Sheikh-e Akbar, writing about Sura-e Naba' says that *naba'il azeem* is qayamat and qayamat is Ali ibne Abi Talib.

(Tafseer of Sura-e Ibraheem #26)

In a sermon of Nahjul Balagha, Amir al-Momineen states that if he were to express his knowledge of *ghaib*, he was afraid that people would turn away from RasoolAllah.

(Tafseer of Yaseen #8)

In Bab-ul-Faza'il, Bukhari has quoted 3 ahadith of RasoolAllah in praise of Ameer-al-Momineen:

1) Hadith-e minniat: Rasool said to Ali, "You are from me and I am from you."
2) Hadith-e manzilat: "O Ali, you are to me like Haroon was to Moosa."
3) Hadith-e raayat: Before giving the raayat (standard) to Ali, Rasool had said that the standard would be given to a man who was karrar, would not abandon battle and who loves Allah and whom Allah loves.

(Tafseer of Sura-e Muhammad #17)

A companion approached the 6th Imam and expressed astonishment at the Hadith of Rasool that one stroke of Ali's sword on the day of Khandaq is better than the worship of the two worlds (thaqlain). The 6th Imam said, "Why so surprised? Know that I too am included in the thaqlain."

(Tafseer of Sura-e Muhammad #27)

Ameer al-Momineen’s sayings about himself:

- I am one whose mother has named me Hyder.
- Rasool would go to the cave of Hira every year and I would accompany him.
- I have seen the light of wahi.
- I have smelled the fragrance of Nabuwwat
- Even as a child, I had torn asunder the livers of the fighters of Arab and broken the skulls of the warriors of Rabi’a and Muzar (tribes of Makkah).
- I have participated in two bay’ats.
- I have performed two hijrats.
- I have fought with two swords.
- I was with the first Adam in the first world and I was with the second Adam in the second world.
- I was with the first Nooh in the first deluge and I was with the second Nooh in the second deluge.
- I was with thousands of Adams in thousands of worlds.
- I was the one who said, “O fire, become cold and safe for Ibraheem” (*Ya naaro kooni bardan wa salaman ‘ala Ibraheem*).

(Tafseer of Sura-e Muhammad #28)

Someone narrated before Ameer al-momineen the Hadith where Rasool (s.a.w.a) had said, “I was Nabi and Adam was still between water and clay.” Ameer al-momineen said, “Remember this as well that I was wali and Adam was still between water and clay.”

(Tafseer of Sura-e Muhammad #29)

Ibne-Maghazali ash-Shaafe’i in his book “Firdaus” (and Ayatullah Mar’ashi in his Sharh-e Ehqaqul Haq) wrote that RasoolAllah said: “Anyone who wants to see Jibra’eel in his greatness, and Israfeel in his majesty, and Mika’eel in his mercy, and Adam in his knowledge, and Nooh in his understanding, and Moosa in his munajat (whispered supplications to Allah), and Sulaiman in his kingdom, and Dawood in his strength, and Shu’aib in his lamentation, and Eisa in his traditions, should see the face of Ali ibne Abi Talib.”

(Tafseer of Sura-e Ibraheem #13)

Allama Rasheed Turabi narrates, with an unbroken chain of narrations going up to Imam Hussain that Hussain ibne Ali said, "I and my grandfather were in the mosque when my father entered the mosque and my grandfather looked at my father and said, 'You are masal-al-'ala'". ("Masal-al-'ala is a term that appears in Qur'an: Sura-e Nahl, verse 60; Sura-e Ruum, verse 27).

(Tafseer of Sura-e Ibraheem #14)

Ameer al-Momineen said to Salman and Abuzar, “O Salman and o Jundab, knowing me with nooraniyah (spiritual light) is knowing Allah.”

(Taqwa #5)

Muhammad ibne Harb e Hilali asked Imam Muhammad Baqir to explain why RasoolAllah had lifted up Ali on his shoulders at the time of the breaking down of idols in Ka'ba after the conquest of Makkah.

Imam said: Rasool wanted to show that Ali is from the same tree that Rasool is from.

Muhammad ibne Harb asked for more.

Imam said: Rasool wanted the world to know that Rasool's progeny will come from Ali.

Muhammad ibne Harb asked for more.

Imam said: Rasool wanted to tell the world remember this chain of succession.

Muhammad ibne Harb asked for more.

Imam said: Rasool wanted the world to know that none but Masoom (infallible) can climb on the shoulders of another Masoom.

Muhammad ibne Harb asked for more.

Imam said: If I say more about this, you will say that Muhammad ibne Ali (meaning the Imam himself) has lost his mind.

(Intesar-e Mazloom #3)

7TH IMAM
MOOSA-BNA JA'FAR

In addition to imprisonment, the seventh Imam faced great academic antagonism. All four Sunni schools of fiqh flourished during this period. Abu Hanifa, Malik, Shafa'i and Ahmed Hanbal were this Imam's contemporary.

According to sayings of Masoomeen, give this Imam's wasta when asking Allah for health. For any eye disease, place hand on the eyes and say: *ALLAHUMMA INNI ATAWASSALU ILAIKA BA MOOSA-BNA JA'FAR.*

After the shahadat of the Imam, his body was placed on the bridge of Baghdad. The emperor then gave Ahmed Hanbal wealth and asked him to inspect the body and pronounce that the death was due to natural causes. Ahmed Hanbal took one look at the body and cried out that he will not say so even if his head was cut. Imam's body, from head to toe, had whip marks.

The Imam said to Mohammad ibne Ali Nishapuri, "Convey my salam to my friends and tell them that when any friend of mine passes away in a place where he is a stranger, I perform his salat al-mayyat."

(Majlis-e Shahadat-e Imam Moosa-e Kazim)

The 7th Imam said to Hisham ibne Hakam that there are three things that bring down the structure of aql (intellect) in a person: (1) dimming the light of thought with long-term hopes; (2) dimming the light of wisdom with unnecessary talk; (3) dimming the light of learning lessons with desires.

(Majlis-e eesal-e sawab of Col. Azhar Hasan)

ABU TALIB

There are only 3 raawi who said that Abu Talib did not recite kalema on deathbed. These 3 rawi are Ibne Abbas, Abu Huraira and Abdullah ibne Zubair. Ibne Abbas was born in the same year as the passing away of Abu Talib. Ibne Zubair was 5 years old at that time. Abu Huraira had not even accepted Islam at that time. Obviously, this rawayat is absolutely false.

(Hidayat-e Ilahi aur uska itlaaq #7)

Masoomeen have urged their followers to perform Hajj on behalf of Hazrat Abu Talib and Hazrat Abdullah.

(Tafseer of Sura-e Muhammad #12)

Bukhari states that when RasoolAllah was raised on me'raj, he saw Hazrat Abu Talib in hell (ma'zAllah). When this riwayat was narrated to the 5th Imam, he said not to pay attention to this riwayat but know that during the time of his apparent khilafat, whenever Ali sent people to Hajj he usually sent multiple people with instructions to perform Hajj on behalf of Hazrat Abu Talib.

(Tafseer of Bani-Israel #6)

ABUZAR

When Abuzar passed away after being exiled from Madina by Usman ibne Af'an, Abuzar's daughter went to a place where caravans passed, to seek help in burial of her father. The first caravan that passed was being led by Malik-e Ashtar. When Malik heard of Abuzar's passing, he ordered his caravan to stop, then proceeded bury this great companion (sahabi) of RasoolAllah. After the burial, he narrated a hadith from Ameer al-Momineen that he had heard Rasool say that if all the world had befriended Salman and Abuzar, Allah would not have created hell.

(Taqwa #5)

AMMAR YASIR

Whenever Ammar came across a gathering, he would repeatedly say a couplet:

"*Ali-yun khair-ul bashar* (Ali is the best of people)
Man aba faqad kafar" (Whoever denies this is kafir)

(Baseerat-e Momin #2)

AYAT-AL KURSI

Ayat al-Kursi negates all the false theologies of the world:

- “*Allah*” negates atheism.
- “*La ilaha illa hu*” (there is no God but He) negates dualism.
- “*Al hai*” (the live) negates idol worship as idols are not alive.
- “*Al qayyoom*” (the maintainer) negates the ideology of self-creation of the universe.
- “*La ta-khuzuhu sinatun-wala naum*” (neither drowsiness befalls him nor sleep) negates Christianity as they believe in Jesus being god (part of trinity) whereas Jesus used to sleep.
- “*La hu mafis-samawati wa mafil arz*” (for Him is everything in the skies and in the earth) negates mufawwiza who believe that God created the universe then handed over everything to humans.
- “*Manzal lazi yashfa’u indahu illa be izneh*” (who can intercede with Him without His permission) negates those who deny shifa’at.
- “*Ya’lamu ma bayna aidihim wa ma khalfahum*” (He knows what is before them and what is behind them) negates jabriya who believe that man is not responsible for his actions. Both good and bad actions are from God. If that was the case, then why does Allah keep account of what man is carrying with him and what he is leaving behind?

- “*Wala yuheetoona bi shai’yim min ilmihi illa bima sha’a*” (and they do not comprehend anything of His knowledge except what He wishes) negates prescience as no one can encompass Allah’s knowledge.
- “*Wa siya kursiyuhus samawati wal-arz”* (His seat embraces the heavens and the earth) negates the idea that philosophy can comprehend reality to its fullest.
- “*Wala ya’uduhu hifzu huma*” (and He is not wearied by their preservation) negates Judaism which states that God works for six days and rests on the seventh.
- “*Wa hual Ali-ul azeem*” (and He is the high, the great) is the essence of this ayat and negates polytheism, infidelity, unbelief, hypocrisy.

(Majlis-e shahadat-e Ameer al-Momineen)

BATTLE OF AHZAAB (KHANDAQ)

Haakim Nishapuri quoted in “Mustadrak” that on the day of battle of Ahzaab (Khandaq), RasoolAllah said, “Stroke of Ali’s sword on the day of Khandaq is greater than the worship of the worshippers of the two worlds”.

(Islam aur Huqooq-e Bashar #7)

BATTLE OF BADR

Bukhari writes that after the battle of Badr Ali said, “On the Day of Judgement, I will be the first who will ask Allah to judge on the enmity shown to me by people.” Obviously, Ali’s eyes were seeing all the enmity that will be shown to his progeny till the end of time.

(Tafseer of Sura-e Ibraheem #18)

Ayat number 19 of Sura-e Hajj, which states: “These two are the disputants who contend about their Lord; but as for those who disbelieved, garments of fire shall be cut out for them; boiling water shall be poured over their heads.” It is written in Sahih Bukhari that this verse was revealed after the battle of Badr. Bukhari further narrates from Abuzar Ghafari that the two groups of disputants referred here are the group of believers and the group of disbelievers; and there are six persons referred in this verse, three from the group of believers and three from the group of disbelievers. The three from the group of believers are Ali ibne Abi Talib, Hamza bin Abdul-Muttalib and Ubaidah ibne Harith ibne Abdul-Muttalib; and the three from the group of disbelievers (for whom Allah has decreed punishment in this verse) are Utba bin Rabi-a, Shayba bin Rabi-a and Walid bin Utba.

(Tafseer of Sura-e Tauba #10)

BATTLE OF HUNAYN

Qur’an says that in Hunayn everyone ran off and Allah sent angels to help RasoolAllah. Some details of Hunayn are as follows: After conquest of Makkah, RasoolAllah was returning to Madinah. He was accompanied by 12,000 men. On the way, an 8000-strong army of the tribe of Bani Hozun attacked the Muslims. All Muslims fled from the battle even while RasoolAllah was calling them, “O people who have read sura-e Baqarah, O people who did bay’at under the tree, where are you going?” Only a very few were left. When Imam Muhammad Baqir was asked about who were left defending the Rasool, he said that there were 10 people of Bani Hashim who surrounded the camel of RasoolAllah and protected him while Ameer al-Momineen was in the front, fighting. Actually, Ali was the only one who actively fought. History says that Ali killed 40 warriors of the enemy. Only 4 people from the Muslims were martyred in this battle. The mufassireen of Qur’an say that on the day of Hunayn, Allah helped the Muslims with 16000 angels.

(Tafseer of Sura-e Tauba #9 and #11)

A tall man, who had mark of sajda on his forehead approached RasoolAllah after the battle of Hunayn and accused him of being unjust in the distribution of the booty of war. Some companions of Rasool became angry and wanted to kill the man for this insult but Rasool stopped them saying that this man will be killed in a future war at the hands of one who is the most beloved of Allah. History shows that this man was finally killed by Ali in the battle of Nahrwan. (Tafseer of Sura-Tauba #11)

It was in the battle of Hunayn that RasoolAllah recited a couplet:

Anan-nabiyo la kazib (I am nabi and I do not lie)

Anabno-Abdul-Muttalib (I am the son of Abdul-Muttalib)

(Intesar-e Mazloom #6)

BATTLE OF JAMAL

Verse 12 of Sura-e Tauba states, “And if they break their oaths after their agreement and revile your religion, then fight the imams (leaders) of unbelief…” The oath breakers are called “nakiseen”. It is narrated that in the battle of Jamal, Ali would repeatedly recited this ayat while he wielded his sword against his enemies.

(Tafseer of Sura-e Tauba #4)

BATTLE OF KARBALA

Some people say that Anees exaggerates in his description of Imam Hussain's sword. That is not correct. Anees does not talk about any sword from Shahnama or any other epic. He is talking about the sword of Nahrwan where in a battle that lasted just one day, Ali's sword left 9 alive out of 9000.

In the battle of Karbala, Yazeedi army at the start of the battle may have totalled in thousands but by the end of the fight just a few hundred of them were left.

(Islam aur Huqooq-e Bashar #3)

When Ali Akbar was leaving for battle, Imam Hussain recited verses 33 and 34 of Aal-e Imran while bidding his son farewell.

(Tafseer of Yaseen #8)

When Abbas fell in the battle, Imam Hussain recited verse 23 of Ahzab.

(Tafseer of Yaseen #8)

BATTLE OF SIFFEEN

Verse #14 of Sura-e Tauba states, “Fight them, Allah will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people.” It is narrated that Ameer al-momineen recited this ayat while fighting in Siffeen.

(Tafseer of Sura-e Tauba #5)

CRUCIFIX

A Shia scholar was walking on the road when he met a Christian scholar. The Christian scholar urged the Shia scholar to ask him a question. The conversation went something like this:

Shia: "How did Jesus travel from one place to another?"

Christian: "He traveled on his donkey."

Shia: "Did Jesus like his donkey?"

Christian: "Yes."

Shia: "Did Jesus like the cross on which he was crucified?"

Christian: "No."

Shia: "Then why do you carry the crucifix around your neck instead of the donkey?"

(Baseerat-e Momin #10)

DIVINE HELP

During the time of ghaybat-e sughra, a scholar named Taleqani came to Hussain ibne Rouh, the third nayab of Imam-e Zamana. He wanted to ask a question but before he could ask, Hussain ibne Rouh turned to him and said, you have questions about why aid from Allah did not come when Hussain ibne Ali was undergoing all the sufferings in Karbala. Then know that if that had happened – if the river Euphrates itself would have come to the tents of Imam Hussain, if Mann o Salwa would have descended from heaven, if the earth would have split asunder swallowing the whole of Yazid’s army, then Hussain’s purpose would not have been served. Most of the people gathered there were those who had been idol worshippers just a few decades ago. Seeing such events, they would have all prostrated before Hussain proclaiming him to be God.

(Nusrat-e Haq aur Momin #1)

DUA

When in difficulties, ask help from the daughter of RasoolAllah, saying "*YA FATIMATU BINTE MUHAMMADIN (sallallahu alaihi wa alihi) ADRIKEENI*".

(Majlis-e eesal-e sawab, topic: Rafi-ud-darajat)

A special 'amal for shab-e Juma': Recite Sura e Fatiha once, Sura e Tawheed three times and Sura e Qadr once and offer the sawab to the following:
(1) Hazrat Abdullah ibne Abdul Muttalib;
(2) Bibi Amena binte Wahb;
(3) Hazrat Abu Talib ibne Abdul Muttalib;
(4) Bibi Fatima binte Asad;
(5) Hazrat Hamza ibne Abdul Muttalib;
(6) Bibi Khadija binte Khuwailad;
(7) Hazrat Ja'far e Tayyar ibne Abu Talib;
(8) Hazrat Ubayda ibne Harith ibne Abdul Muttalib.

(Majlis-e eesal-e sawab, Sadiq Gokal)

Lady Fatima said that reciting salam on her father 3 times in the morning and in the evening will protect the reciter from trials and tribulations.

(Effect of Hadith in Islam #1)

Dua of Ameer al-Momineen:
Rabbij'al zahiri nooran be ta'atek
Wa qalbi nooran be muhabbatek
Wa roohi nooran be mushahedatek
Wa sirri nooran be dawam-e ittesal-e hazratek
Rabbana arinal ashya'a be mahiya
O my Rab, give light to my outward by Your obedience; and light to my heart by Your love; and light to my soul by Your observance; and my secret existence by always being connected to You; O our Lord, make me see the things as they are. (Baseerat-e Momin #2)

According to Masoom, reciting the ayat of noor from Sura-e Noor (*Allaho noorus-samawate wal-arz*… to *yarzuqu mainyashao beghaire hisab*) once every day will increase rizq.

DUROOD – BENEFITS

Masoom's instructions: If you want to protect yourself from sins, recite durood; If you want to increase your understanding, recite durood.

(Tafseer of Bani-Israel #13)

Haakim in Mustadrak narrates that once RasoolAllah was talking about the horror of the blowing of soor. “What should we do when we hear the sound of soor?” asked one of his companions. “Recite durood on me and my progeny,” Rasool replied.

(Qur’an aur Qayamat #2)

EEMAN

Masoom said that Eeman will not enter a heart until love of ghair is removed from it.

(Tafseer of Sura-e Muhammad #8)

According to ayat 126 of Sura-e An'am, Allah places *najasat* where there is no *eeman*. In Sura-e Yunus Allah says that najasat is placed where there is no *aql*. Combining the two verses, the conclusion is reached that eeman is aql.

(Tafseer of Sura-e Muhammad #12)

FADAK

RasoolAllah gave Fadak to Hazrat Fatima upon revelation of verse 26 of Sura-e Bani Israel. Sura-e Bani Israel is Makki sura but 8 verses of this sura, including the above mentioned verse 26, are Madani.

(Tafseer of Bani-Israel #16)

FATIMA

According to the 6th Imam, one of the names of Bibi Fatima is “Mubaraka”.

(Majalis-e Ayyam-e Fatimiya #1)

"Fatima baz'atumminni" (Fatima is part of me) is the only hadith of Rasool (s.a.w.a) that is found in all 6 books Sahah Sitta (Bukhari, Muslim, Tirmizi, Nisai, Ibne-Maja, Ahmed Hanbal).

(Tafseer of Sura-e Muhammad #23)

GHAIB

Eesal e sawab itself is "*ittesal bil-ghaib*" (contact with the hidden).

Imam As-Sadiq's hadith from Amali of Sheikh Sadooq: One who denies 3 things is certainly not from us: (1) Me'raj of Rasool; (2) Questioning in the grave; (3) Shafa'at.
(Majlis-e eesal-e sawab – topic "Ittesal bil-ghaib')

Wahhabis say not to visit graves as there is nothing in them except dust and bones but Allah in Sura e Haj says that He will raise the people from their graves. This clearly indicates that there is more than dust and bones in the graves.

Sura e Mumtahana says that it is kuffar who have lost hope from the people of the grave.
(Majlis-e eesal-e sawab – topic "Sura-e Hajj")

GRIEVING FOR IMAM HUSSAIN

8th Imam's instruction to Ibne shabeeb about grief: Whenever you feel grief for anything, then grieve for my ancestor. (Majlis-e eesal-e sawab of Col. Azhar Hasan)

HIJRAT

On the night of hijrat, Rasool recited the verse of sura-e Yaseen, "*Wa min aydeehi saddan wa min qalfihi saddan fa aghshainahum fahum la yubsiroon*" and was able to walk out of the circle of enemies without being seen by them.
(Tafseer of Yaseen #8)

HUMAN RIGHTS

Worldly documents of human rights are Magna Carta, French Declaration, UN Charter of Rights.

Sura e Fatiha is the preamble for the human rights manifesto presented by Islam. *Iyyaka n'abudu* (You we worship) uses plural tense, reminding us that all humans are related to one another through the worship of God.

(Islam aur Huqooq-e Bashar #1)

The battle of Khyber and the conquest of Makka happened because when rights are snatched away by force, they will not be regained by asking for them.

(Islam aur Huqooq-e Bashar #3)

Article 1 of Charter of Human Rights mentions the equality of all human beings whereas Qur'an mentions the brotherhood (and sisterhood) of humans. Equality is not possible physically, psychologically, financially, etc., whereas brotherhood and sisterhood is a practical possibility. After stating this, Allama goes on to state that if all the Muslims developed this feeling of brotherhood and sisterhood based on the Qur'an, Allah and Rasool, then all troubles of Muslims will vanish.

The UN Charter of Human Rights is infinitely inferior to the document of human rights that Ali gave to us in the form of a letter to Malik al-Ashtar.

(Islam aur Huqooq-e Bashar #5)

ISRAAF (WASTE)

When someone said to the 4th Imam that there is no "*khair*" (good) in "*israaf*", Masoom replied that there is no "israaf" in "khair".

(Tafseer of Bani-Israel #17)

JULOOS (PROCESSION)

Sha'ar is a symbol of identity and recognition. It need not be a sunnat or have a nass of Masoom. For example, building a mosque is sunnat but the mosque having minarets is sha'ar because that is an identifying point of a mosque. Sha'aer don't go against beliefs. Maintaining sha'aer is very important. Juloos-e aza is a sha'ar and part of our identity.

(Shahadat of Imam Zain-ul Abideen, 25th Muharram, 1972)

LA'NAT (CURSES) AND MOHLAT (RESPITE)

The last part of Sura-e Saad indicates that when Iblees disobeys Allah, Allah sends la'nat on Iblees until the Day of Judgement. Iblees then asks for "mohlat" and Allah grants him "mohlat". This proves that under no circumstances are "mohlat" and "la'nat" mutually exclusive.

(Tafseer of Bani-Israel #5)

LIGHT (NOOR)

In Qur’an, the word “noor” appears 40 times and everywhere it is in singular. Nowhere in Qur’an does it appear as a plural noun. On the other hand “zulumaat” (darkness) always appears in the Qur’an in its plural form and never in the singular (zulmat).

(Tafseer of Sura-e Ibraheem #6)

One reference of the hadith that the light of RasoolAllah was the first creation of Allah is the book “’Uyoon-e Akhbar-e Riza” where it has been narrated by Imam Ali ar-Riza.

(Tafseer of Sura-e Ibraheem #6)

Ameer al-Momineen said, “O Salman an o Jundab (Abuzar), my ma’refat (cognizance) with noor is the ma’refat of Allah.”

(Tafseer of Sura-e Ibraheem #7)

MA’REFAT (COGNIZANCE)

The 6th Imam said that the life of ‘Arefeen (cognizant people) has 3 components: fear, hope and love. Fear comes from knowledge, hope comes from certainty and love comes from ma’refat. The proof of fear is running away from sins. The proof of hope is asking. The proof of love is to sacrifice everything for the loved one.

(Tafseer of Sura-e Muhammad #29)

MASHIYYAT AND MARZI

There is a difference between *Mashiyyat* and *Marzi* of Allah whereas some people take it to mean the same. Their reasoning is that if Allah gave power to someone, then they deserved it. But then Allah created swine and at the same time made their meat haram. The creation of the swine is Mashiyyat and their being haraam is His Marzi.

(Tafseer of Aal-e Imran #8)

MAWADDAT

In Tafseer-e Sheikh-e Akbar of Muhiuddeen Arabi, it is stated that when the verse “Qul la as’alukum alaihi ajran illal mawaddata fil-qurba” (aya-e mawaddat, Sura-e Shoora, verse #23) was revealed, Rasool said:

- Whoever dies in the love of aal-e Muhammad, has died a shaheed;
- whoever dies in the love aal-e Muhammad has died forgiven;
- whoever dies in the love of aal-e Muhammad has died with tauba;
- whoever dies in the love of aal-e Muhammad has died a believer (momin);
- whoever dies in the love of aal-e Muhammad, the angel of death gives him the good news of paradise;
- whoever dies in the love of aal-e Muhammad goes towards paradise the way a bride goes to her house;
- whoever dies in the love of aal-e Muhammad, two doors of paradise are opened in his grave;
- whoever dies in the love of aal-e Muhammad, Allah makes his grave a visiting place for angels.

(Tafseer of Sura-e Muhammad #14)

MULK-E AZEEM

Qur’an: “We gave to the progeny of Ibraheem the book, wisdom and the great kingdom (mulk-e azeem).” In this verse, the book is the Qur’an, wisdom is their insight and the great kingdom is their love in our hearts.

(Tafseer of Sura-e Tauba #14)

NAFS

Nafs is a combination of body and spirit, the way a word is a combination of letters and meaning. In Qur’an, Allah never addresses body or spirit individually but addresses “nafs” several times. (Tafseer of Sura-e Tauba #15)

OPPOSITION

Some Islamic scholars try to use misguided philosophy to justify opposition to Rasools and Imams. Their argument goes this way: In order to raise oneself higher one needs to face opposition and overcome it. In other words, in order for Ibraheem to become Ibraheem, he needed a Namrood. Similarly Moosa needed Fir-oun, ad infinitum. This argument is absolutely invalid because taking it to its extreme, it could be concluded that Allah needed Iblees. Also, Qur’an irrevocably proves this argument false in the verse that says that on the Day of Judgement believers will ask Allah to complete their noor. What opposition to the believers would exist on the Day of Judgement?

(Intesar e Mazloom #2)

POETRY

In khutba-e shaqshaqiyya, Ameer ul-momineen established the sunnat of reciting poetry during speeches.

(Intesar-e Mazloom #1)

At the time of his death, Mirza Dabeer had willed that his marsiya, "Jab daagh-e bekasi na Sakina uttha saki", should be put with him in his grave.

(Baseerat-e Momin #10)

This is my wasiyat (will and testament) to all those in the new generation who want to become khateeb and zakir - it is incombent upon you to memorise marsiyas of Mir Anees. No one has right to climb the pulpit until they have control over language and expression.

(Irteqa-e Insan aur Qur’an #5)

QUR’AN

Out of the 114 chapters of Qur'an, only 28 are Madani and the rest are Makki. Out of the 28, 26 were revealed before conquest of Makka. Abu Sufyan and Muawiya professed Islam only after conquest of Makka. Only 2 suras were revealed after this event. So if Muawiya did write any wahi, he wrote just 2 suras. One who writes just 2 suras is called Katib e Wahi and he who wrote 112 suras of Qur'an is not even mentioned in Islamic books.

(Hidayat-e Ilahi aur uska itlaaq #4)

There are some words and phrases in verse 60 of Bani Israel that have not been repeated again in the whole Qur'an: "*qulna laka*", "*ahata bin-naas*", "*ru'yal-lati arainaka*", "*shajaratin mal'oona*", "*tughyanan kabeera*".

Similarly, 5 words and phrases in Sura-e Kausar also are unique: "*a'tainaka*", "*Kausar*", "*wanhar*", "*shane-aka*", "*abtar*".

(Tafseer of Bani-Israel #18)

Qur'an in Arabic is a miracle, not its translations.

(Tafseer of Sura-e Muhammad #1)

Kufr is mentioned in Qur'an 515 times. Eeman is mentioned in Qur'an 733 times.

There are 78 ayaat beginning with "*Ya ayyuhal-lazeena aamanu*". All the above 78 ayaat occur in Madani suras.

(Tafseer of Sura-e Muhammad #8)

We believe, based on *saheeh riwayaat* (true traditions), that Qur’an is exactly as organized by RasoolAllah during his lifetime. Everything in the Qur’an is significant including the order of the suras (chapters). There are 6 suras that occur consecutively and begin with “*Alif Laam Ra*”. These are the suras 10 to 15, i.e. *Yunus*, *Hood*, *Yusuf*, *Ra’ad*, *Ibraheem* and *Hijr*. Later on, there are 7 suras that occur consecutively and begin with “*Ha Meem*”. These are suras 40 to 46, i.e. *Ghafir*, *Fussilat* (also known as *Sajda*), *Shura*, *Zukhruf*, *Dukhan*, *Jaathiya* and *Ahqaf*. It is worth trying to work out the significance of this grouping.

(Tafseer of Sura-e Muhammad #16)

Understanding abstracts (truth, lies, faith, disbelieve, to name a few) is not possible without examples, analogies and personifications. Qur’an is a book of analogies (kitab-ul amthaal).

(Tafseer of Sura-e Muhammad #15)

There are 15 verses in Qur’an that begin with “*Yas’aloonaka*” (they ask you).

(Tafseer of Bani-Israel #28)

There are 73,442 words in Qur’an.

(Baseerat-e Momin #3)

RASOOLALLAH

One of the proofs of the infallibility of RasoolAllah is Ayat #48 of Sura-e Toor where Allah address His Rasool and says: "Wait patiently for the command of your Lord, for verily you are always before our eyes, and celebrate the praises of your Lord when you rise."

(Tafseer of Sura-e Muhammad #9)

In the zikr of Me'raj, Qur'an says, … we sent wahi on our servant whatever wahi we wanted to send. This wahi on arsh was not Qur'an because the Qur'anic wahi came through Jibraeel. So what was this special wahi? Point to ponder.

(Last speech of Allama)

SHAHEED

Shaheed is one who does not fear others and is confident that people following him will not fear either.

(Tafseer of Sura-e Tauba #9)

SHARH-E SADR

Sharhe-e sadr is noor for every Muslim per ayat 22 of Sura-e Zumar.

(Khulq-e Azeem)

SULH (Peace Treaty)

Per ayat 11 of Sura-e Baqarah, the sulh is opposite of fasaad (disruption). Sulh is not the opposite of war. Sulh is an attempt to right the wrongs caused by fasaad. So when Masoomeen faced war, they fought, and when they faced fasaad, they resorted to sulh.

(Tafseer of Sura-e Muhammad #23)

SURA-E FATIHA

Masoomeen have stated that recitation of Sura-e Fatiha opens some doors and closes some doors.

Bismillah-ir-Rahman-ir-Raheem opens the door of zikr and closes the door of ghaflat;

Alhamdu lillahe Rab-bil-Alameen opens the door of malakoot and closes the door of self-love;

Ar-Rahman-ir-Raheem opens the door of hope and closes the doors of greed and miserliness;

Malik-e youm-id-deen opens the door of fear and closes the door of undue pride;

Iyyaka na'budu wa iyyaka nasta-een opens the door of sincerity and closes the door of ego;

Ehdinas-sirat-al mustaqeem opens the door of dua and closes the door of non-guardianship (lawarisi);

Siratal-lazina an'amta alaihim opens the door of specified guidance towards those whom Allah loves (Tawalla)

Ghairil maghzoobi alaihim wala-dhaalleen opens the door of specified guidance away from those with whom Allah is displeased (Tabarra)

(Dua aur Itmam-e Ne'mat #9)

SURA-E MUHAMMAD

Sura-e Muhammad has 38 verses, 19 of them for kafireen and 19 of them for momineen.

This is the only sura in the Qur'an where all ayats end with either "*hum*" or "*kum*".

(Tafseer of Sura-e Muhammad #1)

Sura-e Muhammad was revealed during Hijrat on the way to Madina from Makkah.

(Tafseer of Sura-e Muhammad #16)

Another name for Sura-e Muhammad is Qitaal.

Narrated in Sawab al-'Aamal: The 5th Imam stated that frequent recitation of Sura-e Muhammad keeps doubt away from the reciter.

The 5th Imam also stated that whoever wants to know about us and our enemies should read Sura-e Muhammad because throughout the sura one ayat is for them and one ayat is for us.

(Tafseer of Sura-e Muhammad #10)

SURA-E TAUBA

Sura-e Tauba was revealed in 9th Hijri.

(Tafseer of Sura-e Tauba #4)

Ali recited the first 33 verses of this sura before the mushrikeen of Makkah. (Tafseer of Sura-e Tauba #7)

TABARRA (To keep away from someone)

Tabarra is part of Shia faith, i.e. keeping away from the enemies of Allah, Rasool and Ahlul-Bayt. non-Shia Muslims are apt to misinterpret this. Books of Rijaal written by non-Shia Muslims use such words as “liar”, “ignorant”, “illiterate” etc. for some of the narrators of ahadith. In the book, Ist’ab fil-Ma’rifatil As-hab, the Sunni writer, Ibne Abdul Barr narrates the incident where the second Caliph nominated 6 persons to the shura (committee for selecting the next Caliph) but also went ahead and listed several faults of these persons. If Shias just repeat these characteristics from books of rijaal or from Isti’ab, they (the Shias) are unnecessarily and unfairly blamed for being abusive.

(Tafseer of Sura-e Muhammad #21)

According to Bukhari, Aal-e Muhammad are including with Rasool in ayat-e durood (Inn-Allaha wa malaikatahu yusalloona alan-Nabi...). In the very next ayat, Qur'an talks about la'nat on those who give pain to the Rasool. It is then logical that la'nat applies to those who give pain to Aal-e Rasool as well.

(Tafseer of Bani-Israel #20)

[Also refer to the last part of the topic of Sura-e Fatiha above]

TAKWEEN AND TASHREE’

It is Allah's irada-e tashree'i that His servants should obey him, and it is His irada-e takweeni that one day He will make it evident who among His servants is good and who is bad.

The irada of Allah to keep the Ahlul-Bayt the purest of pure is both takweeni and tashree'i.

(Majlis-e eesal-e sawab, topic: Sura-e Qasas)

"Rahmaniyat" is universal. There are 2 categories of "Rahmaniyat": Rahmaniyat-e Takweeni and Rahmaniyat-e Tashree'i. Rahmaniyat-e takweeni is giving benefits to every creature of the universe irrespective of the fact that the benefit of one creature may be harmful to another. Rahmaniyat-e tashree'i is providing guidance to creatures about what is harmful and what is beneficient to them. Giving poison to a snake is rahmaniyat-e takweeni. Providing information to others to avoid this poison is rahmaniyat-e tashree'i.

(Tafseer of Sura-e Muhammad #1)

TAWHEED

When Ma’moon asked Imam Raza about the oneness of Allah, Imam said, “*Lahu wahdaniyyatul ‘adad*” (for Him is also the unity of number), meaning He is such a “one” that there are no numbers beyond that “one”.

(Tafseer of Yaseen #8)

A companion asked Imam Muhammad Baqer if everyone who says “La ilaha illallah” is a Muslim. The Imam said that the same question was asked of RasoolAllah and Rasool said, “Our enmity makes people equal to Christians or Jews.” Then Rasool pointed to Ali ibne Abi Talib and said, “And he is a liar who says that he is my friend but has enmity towards him.”

(Tafseer of Sura-e Tauba #4)

Qur’an says to make maqam-e Ibraheem a musalla. Praying salat at the place where Ibraheem used to rest is ordered by Qur’an, then how is it that praying at our Rasool’s place is considered shirk?

(Tafseer of Sura-e Ibraheem #4)

WILAYAT

Imam as-Sadiq narrates a hadith from RasoolAllah that Allah says that whoever insults My Wali has challenged me.

(Tafseer of Aal-e Imran #8)

Per Ayat al-Kursi there are aulia of two types: aulia-e haq, being Allah and the ones appointed by him; and aulia-e taghoot, i.e. aulia of Shaitan. There is need to differentiate between them. According to a Hadith-e Qudsi, Allah says that he does not appoint any jahil as his wali. In other words, one of the most important characteristics of a wali-e haq is knowledge.

(Islam aur Huqooq-e Bashar #6)

ZIKR OF MASOOMEEN

Once, the 6th Imam asked one of his companions about what they did after ‘Isha prayers. The companion said that after the prayers they sat and talked about the Imam. The Imam then said that the place where they sit and perform this zikr becomes a part of the garden of paradise.

(Tafseer of Bani-Israel #14)

Sixth Imam's hadith: Whoever hears our zikr and feels love for us should thank Allah that he was created with purity.

(Majlis-e eesal-e sawab, topic: Sura-e Qasas)